

Victory and Plenty great Subjects of Thanksgiv-
giving.

A
S E R M O N

Preached in the
Parish-Church of *Bexley* in *KENT*.

On *Thursday* the 29th of *November*, 1759.

B E I N G

Appointed by His *Majesty* for a public Thanksgiv-
ing “for Success to His Majesty’s Arms over
“his Enemies,” and “for an uncommonly plen-
“tiful Harvest.”

By *HENRY PIERCE*, M. A.

Vicar of the Parish; some Time Student of *Trinity-College*,
Dublin; and Author of two Letters in Defence of our
present Liturgy, against the (so) “free and candid Dis-
quisitors, and Authors of the *Expediency*, yea *Necessity* of al-
tering it,” &c.

*O that my People, would have hearkned unto me! for if Israel had
walked in my Ways; I should soon have put down their Enemies
—Should have fed them also with the finest Wheat Flour! Pl.
lxxxix. 14, 15, 17.*

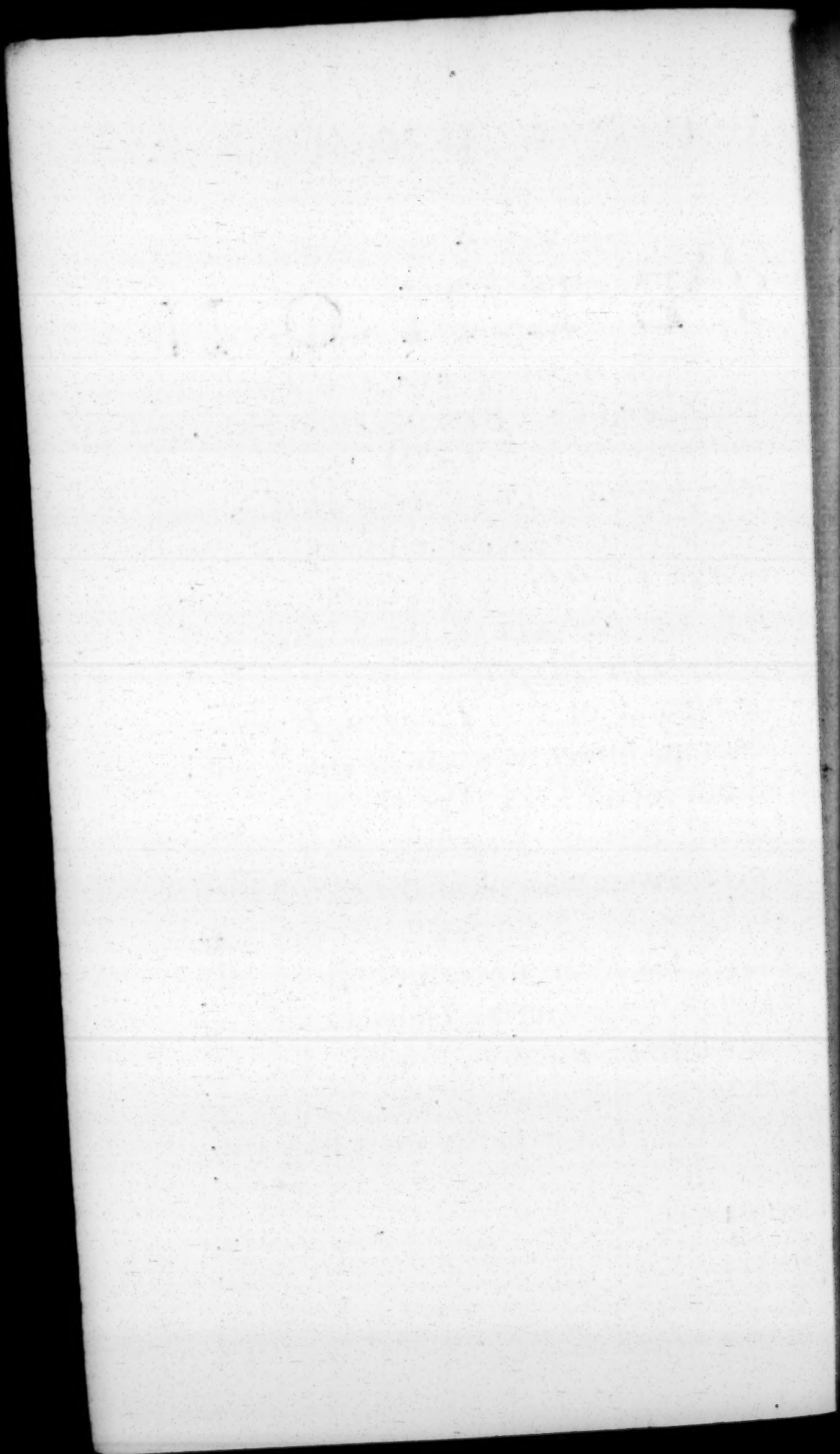
If we are not *this* People, and yet GOD hath done these great
Things for us, *how* should it raise our Gratitude into a Flame,
and melt our Hearts into *Repentance*, and *Acceptance* of the SPI-
RIT and ENDS of his Gospel! *how* should it excite us to look for
Grace, to *be*, what we are (in Distinction) called, The *Anointed*
of GOD! and to *show* the utmost Power of *Christianity*, as it im-
plies UNCTION; or *testify* it by its *Fruits*, a holy Heart, a holy
Life!

Anonym. Cujusdam.

L O N D O N :

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continued in all Ministers of the Gospel; and at the last Place,
his *Visitation-Sermon* also.



P R E F A C E.

AS the Æra of the present Administration must be *signalized* in the *British* Annals, so must 1759 be stiled the *happy or successful Year*, accumulated with Blessings from Heaven!

Scarcely had GOD received our Thanksgiving for a Series of Successes—Successes crowned with the Reduction of *Canada* in it's Capitol *Quebec*, than the Account of the Victory gained by *His Majesty's* Fleet under the Command of *Sir Edward Hawke* (a Blessing, surely as great as any!) greeted our joyful Ears. For though the excellent Service was not *then* offered up, Heaven was pleased not only with the grateful Sentiments of our pious King, for “an uncommonly plentiful Harvest,” as well as Deliverance from our bitter Enemy, who breathed Slaughter, Devastation and Destruction against us: but with the *singularly Christian* Spirit, in which the Service was composed—breathing, at once, the effusions

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fusions of *Unction* and *Love* (of Love and Forgiveness *even to such an Enemy!*) in the Sense of both Gospel and the present Liturgy—confessing and bewailing our “Improficiency, and “Impenitence, and Ingratitude under “such multiplied Mercies”—praying, “that there may be no longer in any “of us an *evil Heart of Unbelief;*” that *Sin of Sins, that Sin unto Death!* as it is *the Sin* against the Gospel of *Christ*—“that in the Enjoyment of “the Blessings of *Plenty*, we labour “not chiefly for the Food that perisheth, but for *that* (the Faith, the “Grace *whereby the Just liveth*) “which endureth unto eternal Life; “and is given us by our blessed Redeemer *Jesus Christ*”—and, in the Spirit of our Church’s *Gloria Patri*’s (to the Confusion of *Arian Disquisitors* and other *would be Reformers* of our Gospel-Liturgy) “ascribing all “Honour and Glory, Thanksgiving and Praise to the *eternal and glorious Trinity,*

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Trinity, the Father, his dear Son, and to the Spirit of Grace;” *that Spirit!* by which, *as many as are led, are the Sons of GOD!* Now, says an infallible Definer of *Christianity*, IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, he is *none of his*, i. e. no Christian.

May we so bless GOD, “by our Lives,” for the present *Ministers* in Church and State, that he punish us not again with a *Return* of an *Æra* *baleful to both!* for who sees not, that *Scepticism, Disquisition, and Antitrinitarianism* (even to the extirpating of Foundations) raised up their Heads at the same time, that *Venality, Corruption, and Disaffection to the Constitution* menaced the *State?* May the Spirit of Grace, of *Unction*, that is of *Christianity*, return to the making us, what we are called *truly Christian*—to the *animating* the Letter of both Scripture and Liturgy—to the *quicken- ing, enforcing, and empowering* natural Religion, which (as *all* that is in the
natural

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natural Man, however polished by learned Education) must be weak and dead without *it*. And may GOD, for his Love, so often, so signally shewn to the *well-meant* ecclesiastical Polity thereof, “Cleanse and defend” THIS Church! preserve it from Heresy and Schism, as well as *human Sufficiency* to Salvation—that Heresy of ungodly, licentious, and filthy *Antinomianism*; of *absolute, irrelative* Predestination (*Stoic Fatalism*!) which, as it cuts afunder the Sinews of ALL Religion, makes Men hypocritical Professors only, neglecting the *Power* of Faith; that Love of GOD and Man, which is *the fulfilling of the Law*! —that *Schism of Schisms*! an evil *Heart* of Unbelief, *ever departing* from GOD, and it’s inseparable Attendant, a *wicked Life*, which is a continued Rebellion *against* him! So prays one, who *means something* by happy Constitution.

H. P.

Bexley, Dec.

4, 1759.



Pf. lxviii. 19.

*Praised be the Lord daily, even the
GOD, who helpeth us, and pour-
eth his Benefits upon us.*

THESE Words may comprehend
the Whole of His *Majesty's* good
Design, in appointing this Day for
himself and People, to pour forth
their general Tribute of Praise and Thanksgi-
ving to *Almighty GOD* for vouchsafeing such
signal Successes to His *Majesty's* Arms both by
Sea and Land; for *so* he has helped *us*: and for
giving us this Year so “uncommonly plentiful
an Harvest,” for *so* he poureth forth his Benefits
upon us.

We will therefore, in Obedience to Au-
thority, briefly consider each of these Subjects
of Thanksgiving; and then inquire *how* we
may best express our Gratitude to GOD for
these great Blessings.

A

Now

Now, in order to enhance the first of these Blessings, let us consider the unfortunate Circumstances we were in but about three Years since.

GOD, for the Correction of this People, permitted a Spirit of *Infatuation* to prevail over the Counsellors of this Land, in that with tameness and baseness of Spirit they suffered the *encroaching* Enemy *so* to hem us in by a Chain of Forts, that their long-schemed Purpose was in great Forwardness for Execution, namely, "to drive the *English* Colonies into the Sea," and to dispossess us of *Newfoundland*, *Nova-Scotia*, *New-England*, *New-York*, *Pensylvania*, and *Maryland*. Nor indeed was it much better at home; for (as the wise Man says, *Where no Counsel is, the People fall*) the Spirit, the martial Spirit of this once-warlike Nation was so *enervated*, that not only Foreigners—*Hessians* and *Hanoverians* were called in to defend us from the *French*, (as in the late Rebellion were the *Dutch* for the same Purpose) but the old *English* Courage was *ventilated* as a doubtful Problem; and our Counsellors at that Time *questioned* (through their Pusillanimity) whether we had it in our Power to make Head against the *French*—whether it were not better for us to submit to the Loss, and sit down contented with their *Usurpations* and *Encroachments* upon us, and rather than (as their Sentiments

timents and Language were) “ rather than provoke so potent a Nation,” to stoop to become a Province to the *all-conquering* Monarch.

Thus did GOD punish this People for their Wickedness; and not only for their Immorality, Profaneness, and *actual* Wickedness, but for the *Cause* (the never-enough-to-be-lamented Cause) thereof, namely, our Preference of *bare* natural Religion—*natural Religion* so *misjudged*, so *weak through the* *Rom. 8.* *Flesh*, to that *Union* which is *Christianity*— 3.
our Rejection of the *Spirit*, the *Ends* and *Purposes* of the Gospel.* So that our long-enjoyed Reputation was lost, with our Territory abroad, and our *Stability* at home: even till we were made a very Strife to our Neighbours, and our Enemies laughed us to scorn—*Pf. 80.* till we were become an open Shame to our 6.
Enemies—a very Scorn and Derision unto *Pf. 79.* them that are round about us—till (by such 4.
Timidity in Council) we were made to turn our Backs upon our Enemies, so that they who hated us, spoiled our Goods—till we became a By-word among the Heathen, and *Pf. 44.* that the People (the strange People) shook 11.
their Heads at us.

A 2

But

* Though the Form without the *Power*, the Letter without the Spirit, the History without the Ends and Purposes of the Gospel may be received among us.

But at the Prayer of the Faithful of those who mourned for *Jacob's* Trouble: " Lord, " how long wilt thou be angry? shall thy " Jealousy burn like Fire for ever? O re- " member not our old Sins, but have Mercy " upon us, and that soon, for we are come " to great Misery: Help us, O GOD of our *Pf. 79.* " Salvation, for the Glory of thy Name. O " deliver us, and be merciful to our Sins, for " thy Name's sake, JESUS! O let the Ven- " geance of thy Servant's Blood that is shed, " be openly shew'd upon the Heathen in " our Sight. O let the sorrowful Sighing of " the Prisoners come before thee; according " to the Greatness of thy Power preserve " thou those that (by such Counsels) are ap- " pointed to die: and for the Blasphemy " wherewith our Neighbours have blasphe- " med thee, reward thou them, O Lord, se- " venfold into their Bosom."

At *such* Prayer of the Faithful in the Land, or rather yet, *because he had a Favour unto us*; for indeed we gat not the Land in *Pf. 44.* Possession through our own Sword, neither ^{3.} was it our own Arm that helped us; but *his* right Hand and *his* Arm, and the Light of his Countenance. At this critical Juncture (having corrected us for a long Season with a bad Ministry, the worst indeed of all national Evils!) at this Plunge of Affairs, it pleased GOD to look upon this Nation and People with

with Mercy; and to *wrest* the State out of the Hands of *those*, who had no Capacities for so high a Trust, whose Shoulders were too weak for so arduous a Burden—out of the Gulph of *Venality* and *Corruption*! ever memorable *Æra* in the *British* Annals! *

And in order to deliver us from such Systems of Polity, as must have rendered us (had they *continued*) a Province to *France*, deprived of both Religion and Liberty, of Commerce, Trade and Navigation: in order to our Redemption, I say, from such unspeakable Evils, his most gracious Majesty was directed by Wisdom (Wisdom surely *from above*!) to place in their Stead a Man of Abilities and Integrity—Abilities both of Head and Heart—of *unshaken Steadiness*†—of *disinterested* Integrity to study the Good of his Country; and to make no Factions or Parties for maintaining an Interest separate from *that* of the *Public*;

* Memorable indeed must be the Times of the late unhappy Ministry, when the whole “happy Constitution” in Church as well as State were on the Decline; for, as they are closely connected, was not this the Time that the *so free and candid Disquisitors*, and Authors of the *Expediency*; yea the *Necessity* of *altering* (overthrowing) our present Liturgy, Articles, and Homilies vented their superior Wisdom to that of our *Reformers*? Wisdom indeed! 1 Cor. i. 17, 19. For who but Fools for Christ would suffer any thing (in their Knowledge especially) for him, or his Truth!

† *Justum, & tenacem Propositi, virum
Non Civium ardor prava jubentium
Mente quatit solidâ.*

Hor.

lic; much less for enriching himself, Relations, or Dependents—a *Man*, besides his great Talents of Head and Heart, a Man of *Fortitude*, of a martial Spirit also, which he immediately instanced by taking off our Reproach, by sending home our foreign Guards, convincing the World that we are able (under *Providence*) to defend ourselves.

And what will not the *English* do, if there is *Magnanimity* in their Superiors? how *suddenly* did the *martial* Spirit catch? It not only begat a manly Courage throughout the Nation in general, which under the former dastardly Influence was quite lost. It not only restored a *constitutional Militia*; but it evidenced itself in the Process of the *present* happy Administration to the regaining our lost Character, the Recovery of all our Losses, to the blocking up the Power of *France* from annoying us, to the *wrenching* from them their strong Holds in *North America*; some in *Africa*, some in the *West Indies*, some in the *East Indies*; to the great Detriment (if not utter Loss) of their Trade, Navigation and Commerce; to the wresting his *Majesty's* *German* Dominions out of their Hands; and, through the Assistance lent the *King of Prussia*, *Prince Ferdinand*, and other *German* Princes, defending the Protestant Religion *hitherto*, from both its *false Friends* and its bitterest Enemies. In fine, that we give not *his* Glory to a Creature, we praise God this Day,
both

both for a good King, and for his Choice of *such* a Minister; and for the enduing him with all the *civic* and *æconomic* Talents, especially with Love of his Country, and with *Disinterestedness* as well as a *martial* Spirit—that Spirit which has broke out into so glorious a Flame, as has *once more* made GREAT-BRITAIN what it was—*Great indeed!*—respectable in the Eyes of all *Europe!*

And who sees not the Mercy and Justice of GOD in his Dealings between us and the *French*? his Mercy and Goodness to *us*, to us who are as great Sinners, and as little deserved it; and his Justice and Displeasure against *them* for their Unfaithfulness, their Breach of Treaties, their Breach of Faith, their Hostility in Time of Peace, their Invasion of our Property under the Mask of Friendship, their removing settled Land-Marks, their encroaching on that *Territory* which was settled in former Treaties, their seizing those Countries that were in so *solemn a Manner* ceded to us by themselves.

In this respect, my Brethren, we are better than the *French*, and less hateful to that GOD to whom Deceit and Unfaithfulness are so abominable: and here *may* be the Cause, if we dare assign *any*, of GOD's different Dealing with them and us *hitherto*, but his unmerited Love.

But,

But, that we may not only better understand the *Reason* of this Difference in GOD's Dispensations to them and us; but also his different Procedure between States and Communities, and private Persons: It will be proper to consider, that *private* Injustice often thrives and prospers in this Life—that *Individuals* are not *always* punished or called to Account for their Treachery and Ingratitude, their Violence and Injustice to one another *here*, because a Day is coming, in which GOD will reward or punish every Individual according to his good or bad Deeds, according to his Faith or Unbelief, according to his Repentance or Impenitence, according to his Brokenness or Hardness of Heart; and (with regard to Christians in particular) according as they *receive* the Gospel of Christ, or in Pride and Self-sufficiency, *reject* it—according to their receiving it in a *feeling* Sense of their *Want* of it; or according to their accepting the precious Gift in it's *Power*, that the *Ends* and *Purposes* of it be *accomplished* in them; or in the *Indifference* and *Nominality* only, which popular Opinion, *Formality*, and *Fashion*, think sufficient.

But with States and Communities it *cannot* be so, and the *Reason* is plain. For *as such* they cannot exist in the great Day of *Retribution*. As *such* then they must be prospered

spered for their Integrity and righteous Dealing *here*, and punished for their Injustice, Violence, and Breach of Faith, *in this Life*, or not at all; and so GOD suffer in his glorious Attribute of Justice and Righteousness: which it were blasphemous to suppose. For *Gen. 18.* shall not the Judge of all the Earth do right? 25.

The Displeasure of GOD then, through this War, is fallen on the *French* as an *unfaithful, truce-breaking* Nation: and he has prospered us against them, not for our being a better People; though *this* we *should* be, as we profess a Religion *reformed* from the Errors of theirs: but for our Fidelity and Uprightness with regard to Conventions, and Agreements; and Faithfulness to Treaties. For, next to *Infidelity* and Unbelief, nothing so hateful to GOD, as *Unfaithfulness* and Treachery in a *State*.

Praised be GOD then, not this Day only, but DAILY for his *Justice* towards our injurious Enemies; whom (in the *Spirit* of the excellent *Form* for this Day) may we pity and forgive! as for his Mercy and loving Kindness to *us*: and may we not be elated, but ever humbled before him for it!—Praised be the Lord *daily*, even the GOD who *hath* helped us, and not only so, but *hath poured out his Benefits upon us!*

B

And

And this *latter* is a *second* Reason of our most religious and gracious King's appointing this Day's Solemnity.

Now, my Brethren, if we reflect upon the late Scarcity that was among us—a Dearth indeed, not only on the poorest of all, but upon the most necessary People we have among us, even the industrious and painful Artificers, Labourers, and Handicrafts-men, we have abundant Reason, and are loudly called upon to praise the Lord *daily*, even the GOD, who has also poured out his Blessings upon us (to use his Majesty's Words) in “an *uncommonly plentiful Harvest*.”

And farther if we reflect, that the Scarcity was not barely *natural*, but much aggravated by a selfish, avaricious, *all-grasping* Spirit of *Regrators* and *Withholders* of Corn, whom *Prov.* GOD curseth—of those I mean who secluded
11. 26. it from the Poor in their own deep Pockets—of those also, who have made great Fortunes, by turning the *greatest Blessing* of GOD into a *Poison*.* If we reflect on these Things I say,
we

* That has, in former Days, *enervated* our Men, made our Women idle Drunkards, and burnt up the Hopes of succeeding Generations in their Cradles. Since the Suppression of the *Still*, what a different Spirit has appeared in these two Particulars, *viz.* The Courage of our Men, and ridding the Streets of that Scandal and Reproach, drunken Women!

we have still greater Reason to bless GOD for his Goodness and Mercy—his Grace and Favour to a People, who have such *merciless* Sinners among them. But this savage, this hellish Sin (blessed be GOD!) is not *national*; and therefore, as I said before, he had Mercy on the *Community*, while the Committers of such *unchristian* Sins *must* be punished hereafter, if they prevent it not by Repentance; yea, *prove* their Repentance by doing as their *brother Extortioner Zaccheus* (when converted by *his* Grace, to whom *all things are possible*) has shewn them an Example: Behold, Lord, the half of my immense Fortune unjustly acquired, I give to the Poor; and as I have defrauded many People of many Things, I restore *fourfold*.

Luke
19, 8.

These Reflections, my Brethren, with a short Retrospect on this last Winter and Summer must *touch* our Hearts with Gratitude for the *second* Head of Thanksgiving, unless they are brutish indeed, and harder than the nether Millstone.

As GOD generally makes use of second Causes, called *Means* both in *Nature* and *Grace*; so has he blessed us with such a Winter as the oldest Man alive never remembers the like; and such a Spring and Summer so *alternated* with genial Warmth and Rain) as you may have observed) at *wish*—Rain in due Season, two or three remarkable Times :
Such

Such Heat and Rain (the Principles of Vegetation) as bespoke that “*uncommonly plentiful Harvest* ;” which we are now called upon by our grateful King, (who herein shews both his Piety towards GOD, and his Love to his People) to bless GOD for. Even that we praise *that* GOD daily, not barely with our Lips, but by our Lives ;—*that* GOD, who, as he helpeth those to right who suffer wrong, *Pf.* 145. openeth his Hand and filleth all things living
16. with Plenteousness—*that* GOD, who has visited our Earth, and made it very plenteous ; has blessed the Increase of it, has crowned this remarkable Year with his Goodness ;
Pf. 65. whose Clouds have so dropped Fatness, and our
11. Vallies have thereby stood so thick with Corn, that we this Day laugh and sing.

And now, my Beloved, let us proceed to the *second* Head of this Discourse, which was to inquire *how* we may *properly* praise GOD—*how* we should express our Gratitude for the great Blessings, which we are this Day called together by Authority to commemorate.

Having then testified our Thanksgiving by blessing GOD for a *good King*, who has shewn his Love to his People by hazarding his own *German* Dominions, not only to Insult and Ravage ; but to utter Loss, for our Prosperity, Interest, and Safety. Having praised GOD for a *patriot Minister*, who has both an uncorrupt Heart and an understand-
ing

ing Head; who is quite *disinterested* for the Interest of his Country; whom neither Profit nor Luxury, nor the grandest Titles can draw from his *one Purpose*—the Good of this People! and yet *all Titles* he has in one,

Vincit amor Patriæ!

For surely, the *benevolent* Spirit is *honourable*; to do good to the *Community* is *right honourable*; and the Practice of *Virtue*, exemplified in Honesty, Integrity, and the Love of one's Country above all *temporal* Good, makes the Man *most noble**—having praised GOD's holy Name for both VICTORY and PLENTY, let us put our Gratitude in *Practice*; let us testify it's *Sincerity* by Conversion of Heart to GOD, by *unfeigned* Repentance, by Repentance from dead Works. But this kind of Thanksgiving (for it implies *the forsaking of Church Sin*) may seem as odd to one unacquainted ^{Church Catech.} with the *Spirit* of Christianity, as that great Paradox of the Apostle's, "*as sorrowful, yet always rejoicing.*" Let us apply to GOD for the Grace of Repentance; for we can no more repent of ourselves, than we can this Day thank him of ourselves; the Repentance or Thanksgiving that is barely *human* or of ourselves, is always *superficial*, and ends commonly

* *Tota licet veteres exornent undique Cera
Atria; Nobilitas Sola est atque Unica, VIRTUS.*

monly with the *Formality* of the Day. Let us repent not barely for gross *outward* Sin, (the *Unawakened* who know nothing of *Heart Sin* may sorrow a little for *this*) or let us repent not barely for scandalous Sins—for what, Opinion or *decent Fashion* of the World (that *Standard* of right and wrong, more weighty than a folio Bible!) may *allow* to be Sin: but let us look to the *spiritual and condemning Law* of GOD; let us beg of *him* to open our Eyes to look into the *Source* of these Sins—to shew us the *utter* Defilement of our Nature. Let us repent for the *Concurrence* of our *Will*, of the *Will* of the *Humanity* in *ADAM*, in whom we all sinned;—for that Spirit of *Self-sufficiency* and *Independency*, whereby we set up to be Gods *ourselves*. Let us repent for our *Insensibility* of ourselves, our *Indifference* to the *Life-giving* Word, our Preference of Heathen Ethics to it, if not Contempt of the Blessings and Promises of the Gospel. Let us repent for our *denying* JESUS in his *present* Blessings of Pardon and Peace, and Salvation from Sin; CHRIST, in that *UNCTION* of Prophet, Priest and King *to us*, in *us*; which yet is but another Word for the *Christianity*, we *talk* of. Let us repent for our Contempt of his Holy Spirit; for our having resisted *the Holy Ghost*, that is, having denied his Agency, *Inspiration*;^{*} content, as many are

Rom. 3.
23.
1 Cor. 15.
22.
Gen. 3.
5.
Matt. 1.
21.
Col. 1.
27.
Rom. 8.
3.

* Collect at the beginning of the Communion-Office; 19 Trinity; Easter-day; and fifth Sunday after Easter.

are with the Weakness of *natural* Religion, which, though great a Blessing, must (with Christians) be quickened and applied, enforced and empowered by *Grace*. In a Word, let us repent for our having *spoken against the Holy Spirit* (a common Sin though not thought so) in every Step of his *Unction*; of his Work of Grace in the Soul of Man; namely, his *reproving* or convincing *the World* Jo. 16. of (*περι* concerning) *Sin, of Righteousness, and of Judgment*: particularly, for our calling his Repentance, *melancholy Madness*; his precious Gift of Pardon of Sin, or Peace with GOD, or *Sense* of GOD's pardoning Love, *Presumption*; his Holiness of Heart, that is, Love of GOD, or Likeness to GOD (which as it was the Essence of *unfallen*, must be the Blessing of *restored* Man) *Blasphemy*.

And then secondly, (for Repentance, proceeding from *Sensibility* and *Conviction*, prepareth for the Kingdom of GOD, and maketh it *at hand*) let us express our Gratitude for the Blessings of the Day by a hearty and unfeigned *Acceptance* of the Gospel. I mean 2 Tim. 3. 5. not in fruitless Profession of empty *Form* only, but in its *Fruits*, in the Power thereof—its Rom. 1. 16. *Power to Salvation!*—*present* Salvation, both from the *Guilt* and *Pollution* of Sin; that so Rom. 6. 23. we may be saved from the *Wages* thereof, hereafter.

But

But in order hereto, let us *call back* our Church; I mean her *Sense* and *Spirit*, for her *Form* and *Letter*, (no Thanks to the Authors of the *so free and candid Disquisitions*, and of the *Expediency*, yea *Necessity* of altering both *Homilies*, *Articles* and *Liturgy*) her *Form*, I say, exists still: Let us revert, I say, to the *Sense* and *Spirit* of our Church; for she breathes the Gospel throughout, and loudly proclaims it's Blessings to her *faithful* Children. For instance; upon our *true* Repentance, she tells us, that GOD *doth* pardon (*in presenti*) all those that *unfeignedly* believe his holy Gospel*—that, on our *worthily lamenting our Sins and acknowledging our Wretchedness*, we obtain *perfect Forgiveness*† through Jesus Christ—that GOD *giveth us his Holy Spirit* that our Lives *hereafter* may be pure and holy, so that at last we may come to his eternal Joy, *through Jesus Christ our Lord*.‡ She tells her Children, that GOD *teacheth their Hearts*,|| and giveth them a *right Judgment in all Things*.|| She prays, that he would
defend

* See her Form of Absolution, or rather her Manner of proclaiming and offering the Blessings of the Gospel to her People.

† Collect for Ash-Wednesday.

‡ Latter End of the Form of Absolution.

|| Collect for Whitsunday.

*defend them with his heavenly Grace, that so they may continue HIS for ever, and daily increase more and more in his Holy Spirit, till they come to his everlasting Kingdom :** that as he *has* forgiven her believing Sons (her Christian and spiritual Children) *all their Sins*, he would *strengthen* them *with the Holy Ghost the Comforter*, and daily increase in them his manifold Gifts of Grace. She prays Day by Day, that we fall into no Sin†—that GOD would *make speed* to save us even NOW ;‡ not only by his Grace, but by all his daily Providences ; by his fatherly Chastisements and Corrections ; by blessing all his *Dispensations* to us, “ in all Times of our *Tribulation*, in all Times of our *Wealth*”—that he would make *Haste*‡ to help us (the earnest Cry of a *convinced* Soul that *feels what Sin is !*) She prays, that her faithful (believing) People may obtain Pardon and Peace ; and that they may be cleansed from all their
C Sins ;

* Read over her Confirmation-Office.

† Third Collect for Morning Service.

‡ Suffrages after the Lord's Prayer, so little reflected on by the *lifeless* Suppliant ! So contrary to the Wishes of the *hypocritical* Professor, who knows little of the *present* Gospel-Salvation from Sin, who is in *no haste* about the Matter, nay who seeks for no Salvation from Sin in this Life, *i. e.* so long as he can enjoy it.

Sins;* that we may be *daily renewed*;† that by the Inspiration of his Holy Spirit, the thoughts (Affections, Tempers, Inclinations) of our Hearts may be *cleansed*, yea so cleansed, that we may perfectly love GOD; and *testify* this Love by magnifying his holy Name:‡ that we may evermore rejoice in the Comforts of the Holy Spirit:§ that we may receive his Word *with pure Affection* and *bring forth the Fruits of the Spirit*—that we may have Power and Strength to have Victory, and to triumph against the World, the Flesh, and the Devil;‡ and so, being delivered or saved from their *Temp-tations*, may be able to serve GOD in Holiness and Pureness of Living, to his Honour and Glory.** And indeed has she not been praying for us since the Commencement of this War, and has not GOD answered her Prayer by *saving and delivering* us, this Day, *from the Hands of our Enemies*; *by abating their Pride, assuaging their Malice and confounding their Devices*, by the only Giver of all Victory, through the Merits of Jesus Christ

* Collect for the 19th Sunday after Trinity.

† Collect for Christmas-Day.

‡ Collect at the beginning of the Communion-Office.

§ Collect for Whitsunday.

¶ Litany.

↓ Read over the Office of Public Baptism.

• Collect at the End of the Litany.

Christ our Lord?* to say no more, of our excellent Church, so envied, so maligned! She bids us look up to *Christ*, not only as a Sacrifice for Sin, which many *formal* Hypocrites do, but also an Example of godly Life,† and tells us, that our Profession (our Business as Christians) is to follow the *Example* of our Saviour Christ, and (as in the first Creation) to be made (again) *like unto him.*‡

Let us, thirdly, not only express our Gratitude to GOD, on this Occasion, by turning to *Him* that has chastiz'd us with *War and Dearth*: by coming to him by unfeigned Repentance, whereby our ungodly Lives be

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amended

* Prayer in Time of War and Tumults.

† Collect for the second Sunday after Easter.

‡ Exhortation to the Sponsors after Baptism. Perhaps such Sentiments and Supplications as *these* may have provoked our *Disquisitioners*, and Authors of the "*Necessity* of a Change in our Doctrines and Liturgy;" not considering how expressive they are of the *Spirit* and *Ends* of the Gospel—may have provoked their better Sense to relieve this Church and People from the *Enthusiasm* of such Petitions; and to reduce her Doctrines to manly *Ethics* and *Philosophy*—to the *rational* Religion of the World two thousand Years ago! never reflecting that what the Apostle says is true, *viz.* that the *World by Wisdom* never yet knew GOD, 1 Cor. 1. that Unction is Christianity, and Christianity, Unction, *John* 2. and that Christians are saved *only* by Grace through Faith, and this made known by the *Foolishness* of Preaching. Read 1 Cor. 1.

amended (for so long as our own Rebellions and Wars against Heaven last, how can we fondly dream the Danger over? and indeed if the *Sword* and *Scarcity* have wrought no Repentance, some heavier Judgment must come) let us not only, I say, praise GOD, by our true Repentance, (that Repentance whereby we *forsake Sin*) and by returning again to the SENSE and SPIRIT, the ENDS and PURPOSES of the Gospel; in our excellent Church: But let us farther testify our Thanksgiving (I speak now to all Denominations of Protestants among us*) by *Union of Heart and Doctrine*; that all who profess and call themselves CHRISTIANS, may not only be led into the Way of Truth, *but hold the Faith in Unity of Spirit, in the Bond of Peace* as well as Righteousness of Life! Let us testify the Christian Spirit by Forbearance and Long-suffering towards each other—Forbearance and Moderation (and may the Lord pour down these Graces upon all the sincere *Seets* in this Land!) towards *those*, who differ in *Circumstantials* only, but unite in the *one thing necessary*, even *Gospel-Salvation through Christ*; Pardon of Sin and Holiness of Heart and

* Query, whether the Reputation of *School-Divinity* and *Heathen Ethics*—whether the Preference of *barely natural Religion*, *weak through the Flesh*, Rom. viii. 3. at the same Time that it makes the natural Man *still* more proud of his *own Sufficiency*; have not been one Cause, why *awakened* and *sensible* Sinners have fled from the Church to *Meetings*, where they might hear of *Christ* only and his Gospel, that Power of GOD to Salvation. Rom. i. 16.

and Life; or such Power against the common Adversary the Devil, as shall *recover* all the Damages of the *Fall*—as shall *deliver* us (*this* is the *Redemption* through Christ) from the *Usurpation* of the Tyrant, and make every Individual of *Protestants*, not only Members *Rev. 1.* of Christ and Subjects of his Kingdom; but 6. *Priests also and Kings to GOD and his Father!* ch. 20. 6.

Fourthly, Let us look to the GOD of Peace to heal all our *political* Divisions and *Party* Quarrels, (and blessed be GOD they have subsided much under the present happy Administration!) that there be no Emulations, no Contentions among *Englishmen* and *Protestants*, but *who* shall be most faithful to our Sovereign Lord GEORGE, both as our political Father, and DEFENDER of our Faith. Let us all universally combine against those *turbulent* and unruly Spirits, who, valuing neither their Religion nor the Blessings of Peace and mild Government under their lawful Prince are madly looking for a *Popish* Tyrant, who would soon overturn *both*. Let us strenuously unite together against the false and *curst* Maxims of those *political* *Enthusiasts*, who maintain the hereditary and indefeasible Right of an *abjured* Pretender to the Throne of these Kingdoms—*Maxims!* so directly opposite, not only to our “*happy Constitution* both in Church and State;” but to Scripture and right Reason! Above all, let us daily look up to GOD, that, through the

the Power of his Grace, he would make us
Christians indeed, not in Name and Profession
Eph. 2. only, with the Multitude, who *live without*
12. GOD in the World—not almost, as a great Man
Act 26. had like once to have been, but *altogether*
28. Christians: For none but *such* can be eminent in all *relative* Duties; none but *such* can
Rom. love GOD and their Neighbour with that
13. 10. Love that is the *fulfilling of the Law*; none
Gal. 6. but *such* can *fulfil the Law of Christ by bearing*
2. each others Burden; none but *such* as are *thus*
Rom. 8. led by the Spirit of GOD *can be the Sons*
14. of GOD, Heirs of GOD, and Joint-heirs
ch. 16. 17. with Christ.

Lastly, Let us praise GOD not barely in the Solemnity of this short Day: But let the *Sense* of it's Blessings *fasten* upon us. Let us praise him *daily*, even the GOD who *has* helped us and poured out his Blessings upon us—Let us praise him not with our Lips only, but with our Lives, by *giving up* ourselves to his Service, and by walking before him in Holiness and Righteousness *all our Days* through Jesus Christ our Lord, to whom with the Father and the Holy Ghost, be all Honour and Glory World without End. *Amen.*

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